

ENGLANDS BANE:

OR,
THE DESCRIPTION
of Drunkenesse.

COMPOSED AND WRITTEN
by THOMAS YOUNG, sometimes Student of
STAPLE-INNE.

Prestat non nasci, quam male vivere.

ECCLES: 8. 11.

*Because sentence against an euill worke is not executed speedily,
therefore the heart of the children of men is fully set in them
to doe euill.*



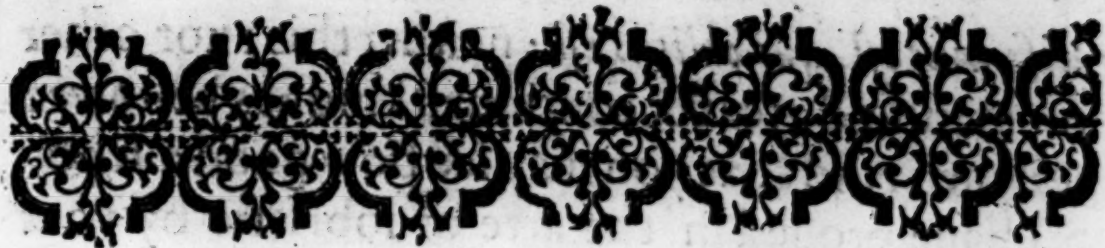
LONDON,

Printed by WILLIAM IONES, and are to be sold by
THOMAS BAYLEE, at the corner shop in the
middle rowe in Holborne, nere adioyning vnto
Staple Inne. 1617.

THE
LIFE OF
JOHN
BUTLER
BY
THOMAS
BUTLER



Printed by William Lane, and
sold by the Corporation of
London, 1817.



TO THE RIGHT VVOR-
SHIPFULL VERY WORTHY

iudicious and vnderstanding Gentleman Sr.

FRANCIS DOWSE *Knight, T. Y. wisheth*

encrease of health and perpetuall

happinesse.



Ight Worshipfull, calling to minde my owne follies (euer from mine Infancy, prone to haue coniunction with intemperancie the chiefe fountaine of all mens perturbations, and also remembering your good counsell euer giuen vnto me, that I should loath excesse, & loue temperance (which I now finde of it selfe to be the treasure of vertue,) compelling men to follow Reason, bringing peace to the minde, and mollifying the affections with concord and agreement, receiuing I say from you, not onely good aduice (being as great a benefit as one friend can doe to another) but also good example which is the readiest path-way to guide men to felicitie, and for feare I should bee culpable according to the prouerbe; Thankes waxeth old as soone as gifts are had in possession I thought good although I cannot requite, yet to make knowne to your Worship, that I do not forget (for *omnium in-*

Ingratus qui beneficium accepisse negat, quod accepit: Ingratus qui id dissimulat, rursus Ingratus qui non reddit: at omnium Ingratissimus qui oblitus est.

gratissimus est, qui oblitus est: neither this: nor other your manifold great & continuall kindnes bestowed vpon me: And that you may see how good a scholar I haue proued in the arte of sobrietic by your discipline consiliatorie and exemplarie. I am imboldened to craue your patronage to this pamphlet which will at large set downe all the subtle sleights, tempting baites, and craftie allurements, which Satan vseth for the ouerthrow of mankinde, by this vice of drunkennes, (which indeede is the Metropolitane citie of all the prouince of vices), which Reason made me intitle my Booke, *Englands Bane*: because no Nation is more polluted with this capitoll sinne, then ours. And I protest it is not ambition that made me craue the patronage to this Treatise: (considering my small deseruings) but chiefly presuming vpon the asstance of your good nature and kinde constructions of my weake endeauours, and something the rather, because I know your liberall qualities inclinable to the Rule of my intentions: which is not to barre Societic, but to condemne Ebrietic; For *Salomon* saith, *He that is liberall shall be blest; and honoured of his neighbours*: And of this vertue, I know both your selfe and all your Worshipfull Family: fully indued; for often haue I heard you say, that of the Wine and Beere you regarded not the expence: but you blamed such as would abuse these creatures to ouerthrowe their owne sence, and such voluptuous liuers are them I chiefly ayme at, that cannot take moderation to bee their guide: *Omne nocet nimium, mediocriter omne gerendum*, I know you loue to Reade: because you know

Eccles. 31. 23.
Pro. 22. 9.

know to censure? Let mee therefore intreat your
Worship to reade this, and to giue it fauourable
protection to the world: although the lines be
rude, the matters good, and it is no shame to
gather a Primrose growing among
Briers, had it better you should
enioy it, such as it is if you
entertaine I shall
rest.

Your Worships in all faithfull obseruance,

THO: YOUNG.

TO

...to ...? ...
...to ... this, and so ...
... to the world; ...
... and it is no ...
... and it is ...
... and it is ...
... and it is ...

... in the ...

... 1790

TO THE READER.



YONG I am I confesse who take vpon mee to correct an enormitie crept into my country, too much frequented by yong and old of all conditions. Yet (gentle Reader) let me perswade thee to peruse the same, with an indifferent eye: not contemning any part thereof, because it is compiled by the Yong. And although thou mayest perhaps iustly say, that I haue beene equall with thee in this aspersiō, yet let mee entreat againe that thou wilt no lesse equall me in my contritiō) then resolute fully to concurre with me in my conuersion. Our Nation hath had for many yeeres since this imputation, that we sh. yld ape-like imitate Forraigne countries in their vices, wherein I will not particularize for auoiding of offence, and the rather because it is to all iudiciall men too perspicuous, I could rather wsh that leauing their exampls in the worst, we did frame our selues to imitate, to compare, nay to excell them in their vertues and heroicall atchieuements, which may very easily be performed by vs in that God of his especiall goodnes to our Nation, hath indued vs with singularitie of apprehension, dexteritie of inuention, and meanes for discipline, exceeding all the bordering countries of the world. There is an vse and an abuse of the best creatures, and we can not deny, as well by the asseriō of God himselfe, who in the creation saw all that he had made to be good, but that they were all made for the comfort for the seruice and for the vse of man. If we
them

To the Reader.

then neglecting the use, doe fall into the abuse of those good creatures, and make them euill and hurtfull to vs: that followeth that wee contradict God in his purpose: we alter the nature and qualitie of the creature, we derogate from our selues, that precedency and superioritie, which God hath giuen to man ouer those creatures: how doe we abase our selues from that soueraigntie which God hath giuen vs: who said (let man rule and haue power ouer all creatures on the earth, when we suffer a poore inanimate creature, soto conquer and ouercome vs, that we lye growelling on the earth speechlesse: nay sometimes lifelesse (ouercome by the strength of a Grape a weake and feeble substance) we all desire (as good reason we haue) to extenuate the power and kingdome of Sathan: but I dare boldly affirme, he gaineth more soules by this deadly sinne of Drunkenesse, then by all the sinnes of the world: and hath drowned and swallowed up more in this gulfe, then were drowned in the generall deluge of Noahs floud. Lend me onely thy good will, for my desire of thy safety, which thou mayest haue or not haue at thine Election. But better it were to forbear to reade this same, unlesse thou practise the same in thy life and conuersation: which thing grant both thy selfe and me, hoping thou wilt pray for me, as I haue done for thee, leauing thy will to Gods directions.

ENG.



ENGLANDS BANE.



F according to the saying of *Rom. 6. 23.* Saint *Paul*, that he which committeth but one sinne is to be rewarded with damnation, and according to the saying of Saint *Iohn*, *he which sinneth is of the* *Ioh. 3. 8.* *Diuell*, What shall we thinke of those desperate persons? Nay rather monsters of men, which through the loathsome vice of Drunkenesse, commit all manner of sinne: For *Plato* saith, *Drunkenesse is a monster with many heads*: As first, *filthy talke*; Secondly, *Fornication*; Thirdly, *wrath*; Fourthly, *Murther*; Fittly *Swearing*; Sixtly, *Cursing*. If these be the chiefe heads that procede from the polluted body of this vgly *Monster*, let vs trie them by the touchstone of the holy Scripture, and see how they are allowed of thereby. And first concerning *filthy talke*, is is said to the *Corinthians*, *that filthy speakers and raylers shall not inherite the Kingdome of God*: and the fourth to

Filthy talke, the first head of Drunkenesse.

Eph. 4. 29. 30.

Eph. 5. 4.

Gen 9. 25.

Nakednes and
seruitude are
hereditary curse
to all dran-
kards & their
posterity.

the *Ephesians* Saint *Paul* forbids vs to haue any corrupt communication to proceed forth of our mouthes, but that which is good to the vse of edifying, that it may minister grace to the hearers. And also we must put away all bitternesse and euill speaking: And further the fist to the *Ephesians*, S. *Paul* wisheth that no filthinesse nor foolish talking, no not so much as iesting should either bee vsed, or named among Christians. But from the mouthes of Drunkards what idle talke, filthy speech, blasphemous oathes, and prophane words are vsed, no Christian eares can with patience endure, but with griefe of minde, vexation of spirit, yea with both horreur and terrour to the soule of man. The greatest curse that euer fell on mankind since the flood came by *Drunkenesse*, as appeareth in *Genesis* by *Noah* (the godliest man then liuing) auoiding all other sinnes, yet was vnawares taken with this vice of Ebrietic, and cursed his own sonne with the bitter and perpetuall curse of seruitude, Saying, *Cursed be Canaan, a seruant of seruants shall he be to all his brethren.* Which thing of seruitude was neuer either heard or spoken off, although the world had then bene the space of 1656. yeres: to the which curse, God saying Amen, added also nakednes to the posterity of *Cham*, as appeareth this day by the *Virginians*, and *Indians* being by the best Authors of Antiquitie noted to come from that *Cham*, and surely by the flauerie and beggerie that happeneth generally to all that vseth this vice I can thinke no other of it, but that it is a curse hereditarye to all Drunkards themselves, or at least to their posteritie.

Now

Englands Bane.

Now concerning the Description of the second head of this *Monster Drunkenesse*, which is *Fornication*; The Apostle in the sixt chapter to the *Corinthians* saith, *Be not deceived, neither Fornicators, nor Adulterers, nor Wantons, nor Buggerers, shall inherite the Kingdome of heauen*: And in the 15. verse he saith, *Know yee not that your bodies are the members of Christ, shall I then take the members of Christ, and make them the members of an Harlot: Flye fornication, euery sinne that a man doth is without the body, but hee that committeth Fornication, sinneth against his owne body. Know yee not that the body is the Temple of the holy Ghost which is in you, whom ye haue of God? And yee are not your owne: for ye are bought for a price: therefore glorifie God in your body, and in your spirit, for they are Gods. Which being thus, what glory can that partie shew vnto God in his spirit that hath neither vse of body nor sence: for as Socrates saith, Reason departeth, when drinke possesseth the braine. Thrice worthy is this saying of the Philosopher, and fit to be noted with golden letters: Cum tibi siue Deus, siue mater rerum omnium Natura dederit animum quo nihil est prestantius sic te ipsum (O homo) ab abiicis atque prosternes ut nihil inter te & quadrupedem aliquem potes interesse? when as God hath giuen thee a liuing soule which excelleth all things (O man) wilt thou so much abase and disgrace thy selfe, that thou wilt make no difference betwixt thy selfe and a bruit beast, for Drunkenesse doth not onely disgrace, but euen slayeth the soule of man: according to Zeno his laying, It is not Death that destroyeth the soule, but a bad life. But to returne to the vice of Fornication, S. Paul to the *Thessalonians* saith, For this is the will*

Fornication
second head,

1 Cor. 6. 9. 15
18. 19. 20.

1 Thes. 4. 3.

Englands Bane.

Vide Heb. 6.
13.4.

1 Pet. 2. 11.

2 Sam. 11. 13.

Gen. 29. 33.
34. 36.

Judg. 20. 21. 25
46.

Num. 25. 8.
sixteene thou-
sand men slayne
through forni-
cation.

of God, even your sanctification, and that you should abstaine from fornication: And S. Peter intreates vs to abstaine from fleshy lusts, which fight against the soule; the Poet rightly said, *Vina parat animos veneri*, &c. wine prepares the minde to lusts: Another saith, *Reddunt delirum fœmina vina*: Romulus perceiuing the allurements of lusts that proceedes from this vice made a law: That if a woman were ouercome with drinke, she should die for her offence: Saying, that this vice was the beginning of dishonestie and whoredome. Saint Hierome beeing of the same opinion: *Nunquam inquit Ebrum putabo castum*, I can neuer be perswaded to thinke a Drunkard can bee chaste. This opinion caused Dauid to bid his seruants make *Uriah* drunke, suppoling that hee would haue lyen with his wife *Arnutius*, a Roman being drunke committed Incest with his owne Daughter: But what neede wee to seeke our heathen examples to shew the frailty of the flesh proceeding from this monstrous vice, when as the Scripture yeelds vs examples for the same. We see that *Lot* of whom *Origen* saith, *Ebrietas decipit quem Sodoma non decipit*. Drunkenesse (saith he) deceiued him whom all Sodome could not deceiue: For in his drinke hee committed Incest with both his Daughters, from whence came the cursed generation of the *Amonites* and *Moabites*, heathens and haters of God. Through this second head of Drunkennes (viz.) Fornication, were at one time slaine 66000. men, *Zimri* and *Cosbi* were slaine as they were committing the act of Fornication. *Osbert* the last King of the *Northumbers* for committing this vice with a Lady, the wife of one *Benbokard*.

bokard was slaine at *Yorke*, these few examples are sufficient to shew the greatnesse of the sinne by the punishment that God layeth vpon the committers thereof.

Thirdly wrath.

Now concerning the third Head, which is *Wrath*, and is defined by *Plato* to be a short turie the inflammation of the bloud, and an alteration of the heart, it is a desire of reuenge, a regardlesse care of friendship, an enemy to all reason, and as vneasie to bee guided by another, as a furious Tyrant: *Socrates* saith, that *Wrath* proceedeth from the feeblenes of courage, and lacke of discretion, the vglinesse of this vice, is no where so well expressed, as in he that first vied it which was *Cain*, the first murderer in the world.

For it is said in the fourth of *Genesis*, that he was exceeding wroth, in so much that the Lord rebuked him for it, saying, *why art thou wroth, and why is thy countenance cast downe* : yet hee neuer stayed his

Gen. 4. 6.

Wrath vntill he had slaine his brother. *Saint Paul* to the *Romans* 12. 19. wisheth vs to giue place vnto *Wrath*; knowing that *Wrath* seeketh reuenge, and vengeance is mine and I will repay it, saith the Lord:

2 Sam. 3. 24.

What caused *Ioab* to slay *Abner*, *Wrath* as appeareth in the second to *Samuel* the 3. Chapter? What caused *Herod* to slay so many thousand *Infants*, but *Wrath* : For it is said that *Herod* seeing hee was mocked of the wise men was exceeding wrath, and sent

Mat. 2. 26.

forth and slew all the male children that were in *Bethlem*, &c. Our beloued Sauiour seeing the inconueniences that cometh by *Wrath* and *Anger*, saith in the first of *Mathew*, in the old law it is said, *whosoever killeth shall be culpable of Iudgement* : But I say vnto you

Mat 5. 21, 22.

who so euer is angry with his brother vnadvisedly shall be culpable of Iudgement. Which saying I thinke wholly tends to drunkennes, for although there is none but may be angry vpon a cause iustly giuen (but hauing aduise mēt it is seldom without cause) but the wrath of Drunkards is neuer while they haue aduise ment, for as long as their senses last: they loue entirely and with brotherly affection? The reasons, Their father the Diuell will suffer no dissentions amongst them, vntill they haue executed his wil in the deepest degree of drinking, and made their sacrifice vnto him, & most cōmonly that is done vpon their knees being bare. The prophanenes whereof is most lamentable, and detestable, being duely considered by a Christian, to thinke that that member of the body which is appointed for the seruice of God, is too often abused with the adoration of a Harlot, or a base Drunkard, as I my selfe haue seen, (and to my griefe of conscience) may now say haue in presence, yea and amongst others been an actor in the businesse, when vpon our knees, after healthes to many priuate Punks, a Health haue beene drunke to all the Whoores in the world, another remembers all the Drunkards and good Fellowes in the world: a third to as idle or worse a subiect visit either to bee named, and incredible to be beleued. But before these Healthes and frolicks haue gone thoroughly round (the craftie wrestler Wine hath so distempered the braines, that loue is turned into hatred, and he that euen now was vpon his knees to drinke his companions Health, now aymes to take away his life: and without more circumstance or vsing many words,

Kneeling vpon the bare knee to drink healths to a Strumpet a sacrifice to Satan.

Socrates.

words, stabs at him, and so kills him out-right, or at least wounds him, and afterward peradventure very penitent and sorry for the same, confessing he neither knew or euer remembred any such thing done, and if this be not vnaduised malice, then there are no fowles in the ayre, nor fishes in the sea: But such persons haue their sentence giuen them by our Sauiour in the list of *Mathew* before recited: Of this humour I know too many (God turne their harts:)

Mat. 5: 2 2.

Peter Lambert, who in his drunken wrath slew his friend *M. Hamden*, and for the same was hanged, is example sufficient to testifie the fruits of Wrath, that comes by Drunkenesse, whose actions life and deeds, you may at large see in a booke written of the same. Now concerning the fourth head

Murder the fourth head.

which is *Murder*, the foulness of which vice is so odious, that it is detestable both to God and man, as appeareth by the innocent blood of *Abel*, which the Lord said cried vnto him for vengeance, and that *Cain* was cursed therefore, and should be a rungate and vagabond (*viz.*) he should neuer haue rest but his heart should haue continuall feare and care:

Gen. 4, 10.

the commandement of the Lord saith, *Thou shalt doe no murder*: and afterward to terrifie men the more, he made a law, that whosoever killed any man should be put to death, saying, *He that killeth a beast shall restore it, but he that killeth a man shall bee slaine*: In

Exod. 20.

Leuit. 24. 17, 21.

Deuteronomie wee are bid to haue no pitie vpon the murderer, in these words, *Thy eye shall nor spare him*:

Deut. 19, 22,

And in *Numbers*, the Lord spake by the mouth of *Moses*, that if any man either with an instrument of yron or wood, or with a stone, or with his hand killed:

18.

led:

Num. 25. 16.
19. 20. 31. 32

led a man he should be slaine for it, and further to set out the greatnesse of this sinne, and fearing they might bee tempted through briberie to spare the murtherer, he saith, *moreouer yee shall take no recompence for the life of the murderer, which is worthy to die, but he shall be put to death*: The land where the murther is done is so much polluted, that there is no way to cleanse it, but by the blood of him that shed it. And surely it is seldome or neuer knowne that a Murtherer went in peace to his graue, as may appeare by *Abimelech*, who after hee had killed his seuenthy brethren, although God suffered him for a time to liue and to rule all Israel, yet at length hee died miserably, and was slaine by the hands of a woman. *Zimri* murdered *Elab*, but afterward by Gods iust iudgement was forced to burne himselfe. But this vnnaturall sinne, this monstrous deede, this abhorred fact of Murther is by no accident or occasion so often committed as through Drunkenesse, not onely by Drunkards vpon others, but also many times through Gods heauy wrath vpon Drunkards themselves, as by too many examples I am able to make prooffe as well of the one as of the other.

Murders in
Drunkenes.

And first to begin with that high and mighty Monarch of the world *Alexander* the Great, who in the beginning of his Raigne was so temperate that he refused the Cookes and Pasterers of the Queene of *Caria*: saying, he had better then they were (*viz.*) for his dinner early rising, and for his supper a moderate dinner, notwithstanding through the vitious manners, and lewd customes of the Persians, he
was

was so much giuen at last vnto the exesse of drinking, that he propounded fixe hundred crownes for a reward to him that drunke most, called a cup of siluer, being of a great bignesse after his owne name: which cup when he offered vnto Calithenes one of his fauorites, he refused, saying that he which drunke with Alexander had neede of asfontapins, at which words the King feeling himselte touched, and being in his drinke was so incensed against him, that hee caused him immediately to be put in a cage with dogges (where hee poysoned himselte) afterwards being periwaded by a common Strumpet named Thais, he burnt Percipolis the chiete Citie in Persia, and which was worst in his intemperancie killed his deere friend Clytus: for which bloody deede after he came to himselte, he wept and fasted three dayes, and would had he been permitted haue slaine himselte. In this deede of Alexander, the saying of Seneca is verified, *Ebrietas vnus horum vitarum insaniam longi temporis tedio pensat. Drunkennesse requireth one houres merry madnes, with a long tedious time of sorrow and repentance.* The son of Cynil being drunk, wickedly slew that holy man his father, and mother also great with childe: hee hurt his two sisters, and deflowered one of them, which fearefull example is sufficient to make the haire of our head stand vpright, as often as any occasion is offered vnto vs; whereby we might fall into any inconuenience through the allurement of drinking. But I may leaue off Forraine examples, and recite too many of like nature in our owne Nation, William Purcas in Essex, Anno 1616 in his Drunkenesse being rebuked by his

Seneca. Epist. 59

mother for his vice most cruelly and unnaturally killed her. *Anderson* in his drunkenness killed a boy and was hanged for the same in *May* 1616. But as I haue recited these few, so could I make mention of multitudes and examples of the same nature. For I fully perswade my selfe, that there is not a citie nor market towne in England, but it would appeare (if the records of assises were searched) that there hath not beene some one or more slaine in it through Drunkennes, which is according to the old saying, *Plus crapula quam gladio, more men haue died thorough intemperancie then with the sword,* for such is the nature of excessiue drinking that it intoxicateth and boyleth the braines, benummeth the senses, infeebleth the ioynts and synewes, and bringeth a man into a lethergie, the whole body into Dropsies, Gowtes, Palsies, Opoplexes and such like. But now to returne and speake of them that haue been slaine in their drinke. *Eliab* King of *Israel* being drunke in *Tirzah* was murdered by *Zimri* his seruant. *Amon* one of *Dauids* vngracious sonnes was slaine by his Brother *Absolons* commandement, when hee was full of Wine. *Flialmus* King of the *Gathes* was so addicted to drinking, that he would sit a great part of the night quaffing and carowling with his seruants, and as on a time hee sate after his accustomed and beastly manner carowling with them, his seruants being as drunke as their Master, threw their master King in sport into a great vessell full of drinke that was set in the midst of the Hall, where he most ridiculously and miserably ended his dayes.

Augustine Luchiner reporteth that in *Germany* in the

Drunkardes
murdered.

1 King. 16, 9.

2 Sam. 13, 18,
29.

the yere 1549 there were three companions in such a iollity, after they had taken in their cups according to their brutish manner of that countrey, that with a cole they painted the Diuell in the wall, and dranke freely vnto him, and talked to him as though he had beene personally present, the next morning they were found all strangled and dead, as the flye playeth so long with the Candle, vntill at length she burneth her selfe: so these men delighted in sinne, and dallied with the Diuell so long vntill they brought themselves to vtter ruine and destruction. Which horrible and fearefull example, is sufficient to strike terrour and amazement to the greatest carrowers of our age, to feare least Gods heavy wrath should bee incensed against them, and so deliuer them ouer to Sathan, and suffer them to die in their drunkennesse, and as the tree falleth so he lyeth. But I will conclude with our Sauours words, the 21. of *S. Luke, Caute autem vobis, Take heed to your selves lest at any time your hearts bee oppressed with surfeiting and Drunkennesse, lest the last day come on you vnawares.*

Luk. 21. 34.
35. 36.

Now to proceede to the fifth Head which is swearing forbidden by Gods commandement both in *Exodus* and *Deuteronomie*, Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine. Which is so frequently vsed among Drunkards that scarce six words are vsed amongst them without an oath, and that vpon most vaine and idle occasions, (*viz.*) that you haue not pledged me, or your cup was not full, or you left a snuffe in the bottome, and vpon such

Swearing.
Exod: 20. 1,
Deur. 5,

like swaggering occasions, the Name of God is taken in vaine, and with such horrible, detestable, and blasphemous oathes (as me thinketh) I am affraid to mention, being by all the parts of Christ, as by his Life, Death, Passion, Flesh, Heart, Wounds, Bloud, Bones, Armes, Sides, Guts, Nayles, Foote: as if they went to crucifie Christ a new: who while hee was vpon the earth, forbid it vtterly in these words:

Mat. 4. 34. 35.
36, 37.

I say vnto you, sweare not at all, neither by heauen for it is the Throne of God, nor yet by the earth, for it is his foote stoule: nor yet by Ierusalem, for it is the Citie of the great King: Neither shalt thou sweare by the head, because thou canst not make one hayre white or blacke. But your communication shall be yea, Nay nay?

Leuit. 19.

In Leuiticus it is said, Thou shalt not sweare by my name falsly, neither shalt thou defile the name of thy God, I am the Lord. I feare me we shall haue iust cause to complaine with Ieremie,

Ier. 23. 10.

that because of oathes the land mourneth, In Zechariah we may finde that swearers are noted in a book and that euery one that sweareth, shall be cut off as

Zach. 5. 3. 4.

well on this side, as on that side, (viz:) where soeuer he be in the world, and that the curse of God will enter into the house of him that falsly sweareth, and it shall remaine in the midst of his house, and shall consume it both with the tymbre and the stones thereof. The wise King perceiuing the great danger that commeth by

Ecclesiast. 23. 9.
11.

sweARING, warneth vs not to accustome our selues to swearing, for in it are many fals, neither take vp for a custome the meaning of the Holy One, for thou shalt not be vnpunisht for such things: for as a seruant which is oft punisht, cannot be without some scarre, so hee that sweareth and nameth God conti-

nually,

muallly shall not be faultlesse, man that vseth much swearing, shall bee filled with wickednes, and the plague shall neuer goe from his house, when he shall offend his faults shal be vpon him, and if he acknowledge not his sinne, he maketh a double offence. and if he sweare in vaine, he shall not be innocent, but his house shal be full of plagues. Saint *James* wilheth Iam: 5, 12. vs before all things, to auoide swearing, *either by heauen: nor by the earth, or by any other oath:* Let all swearers take heede, although God suffers them for a time, lest they bee suddenly stricken with death as many haue beene, and then vengeance waiting at the doore, at the houre of death, and when their bodies shall be without life, their soules shall bee euerlastingly without God. How did God punish the oath broken by the *Gibeonites*, not onely with famine three yecres together, but with the death of *Sauls* seuen sonnes, who were hanged vp openly in the mountaines. See what the Lord saith in *Ezekiel*, of *Zedechiah* that hee shall not prosper for breaking his oath: *As I liue, I will surely bring mine oath that he hath despised, and my couenant that he hath broken vpon his owne head:* and so it came to passe *Nabuchadnezar* 2 Sam: 21, 1. 9 by an armie ouercame him, slew his sonnes before his face, put out both his eyes, and carried him to *Babel*. But in these later times, and in this our land I may shew very many examples, as of Earle *Godwin*, who wishing at the Kings table that the bread hee eate might choke him, if he were guilty of *Alphreds* death, whom hee had before slaine: was presently choked and fell downe dead. Wee may reade in the *Acts and Monuments* of one *Iohn Peter*, a horrible Ezech. 17: 15. 16. 19. 2 King: 25. 2. Fox: actes and monu, swearer,

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swearer, with whom it was vsuall to say, if it be not true, *I pray God I may rot ere I dye.* To which God said, Amen, and so he rotted away indeed, and died miserably. Lastly, witnesse the example of a Seruingman in *Lincolne-shire*, who for euery trifle had an vse to sweare no lesse oath then (Gods precious bloud) he would not bee warned by his friends to leaue it, at last he was visited with grieuous sicknes, in the time whereof he could not be perswaded to repent of it, but hearing the Bell to Toll, in the very anguish of death, hee started vp in his bed, and swore by his former oath that Bell tolled for him. Wherevpon immediately the bloud abundantly from all the ioynts of his body as it were in streams did issue out most fearefully, from mouth, nose, wrists, knees, heeles and toes, with all other ioynts not one left free, and so dyed. These and such like examples, and fearefull warnings from heauen, are sufficient to terrifie the hearts of all Drunkards whose tongues being set on fire of hell, speake nothing without an oath, and Drunkards vsually fall into the sinnes of the tongue, against which *S. James* speaketh so bitterly, and *David* saith, *Set a watch, O Lord before my mouth, and keepe the doore of my lips:* With whose saying in the 50. Psalmc, I will conclude and wish all Drunkards and Swearers to ponder his words: *Consider of these things yee that forget God, lest he teare you in picces, and there be none to deliuer you.*

Iam. 3. 6. 7. 8. 9.

Plal. 141. 3.

Plal. 50. 21.

Sixty Cursing.

But to speake of the sixt and last Head, which is *Cursing*: *David* noting the vilenesse of this sinne: Reputeth those persons that vse this vice to thinke there

there is no God to yeeld them vengeance for their wickednes, nor to them in the 14. Psalme, which beginneth, *The foole hath said in his heart there is no* Psal. 14. 6.
God : and so going forward to the 6. verse, saith, *Their mouth is full of cursing and bitterness ::* And in the hundredth and ninth Psalme, hee sheweth that God will neuer blesse them that curse. But that he shall be cursed of all people : *As hee loued Cursing so* Psal. 109. 17. 18.
shall it come vnto him, and as it loued not Blessing, so shall it be farre from him: as he clothed himselfe with cursing like a rayment, so shall it come into his bones : Let it be vnto him as a garment to cower him, and for a girdle wherewith he shall be alwaies girded. David did rightly terme Cursing the girdle of the Drunkard. For hee is compassed about both at home and abroad with cursings. At home he is cursed of his Wife, for wasting of her portion, and bringing her in contempt, penury and misery : Of his Family, because hee defraudeth their bellies, through his wasting and superfluous exesse abroad : The good Wife is forced to pinch her hould at home: Yea, of his owne children (if not in his life time by his daughters,) for that they are not through his vnchristineesse and base manner of liuing, preferred in marriage. Yet by his sonnes after his death, for spending their patrimonie (by succession due to them) and not giuing them education: How many men haue I heard say, I am bound to curse the time, that euer my Father was a company keeper, which had he not been I might haue proued a Scholler, or I should haue had such lands or such liuinges, which my father spent in his folly : Yea the very nourishers of his
vices:

vices themselves, when his money is spent doe curse him, the Host and Hostesse curse him, because he troubleth their house (being pierce penilesse) and not giue place to other guests: that are full fraught: The Tapsters curse him, because hee calls for Beere, and runnes in score: the Chamberlaines they curse him, for tumbling the beds, polluting the roome, and he curseth them as fast, for deceiuing him of his money, are not Drunkards according to *Dauid*s saying, girded about with curses: Which girdle the Diuell claspeth about him so fast, it is to be feared without repentance and the great mercy of God, it will neuer be vnloosed vntill hee hath him in hell, where with the damned soules he will be forced to cry:

O dolor, o Rabies, o stridor dentium & Inzence,

Luētus & Inferni meluendus carceris horror.

with grieve, with rage, with gnashing teeth,

and howling great,

In this infernall lake and horride place

my soule is fret.

Col. 3. 8.

Saint Paul the third to the *Colossians* bids vs to put away all malicious cursed speaking forib of our mouthes, and to the *Romans* hee saith, Blesse but curse not. And surely the Diuell and destruction waites at the doore, when wee fall into this humour of cursing, as appeareth by *Peter*, before hee denied his Master, Our blessed Sauour. First hee began to curse, and then he sware, saying, *I know not this man of whom ye speake.* *Goliath* before he was killed of *Dauid*, fell a cursing, and so died in this wickednes. *Dauid* held this fault so great in *Shimi*, for cursing him that

Marke. 14. 17.

1 Sam: 17. 43.

Englands Bane.

that euen vpon his death-bed: he tooke order with *Salomon* his sonne to put *Shemei* to death for the same. Behold with thee is *Shemei* which cursed me with a horrible curse, therefore thou shalt cause his boare head to goe downe to the graue in bloud.

2 Sam. 16.5.13

Shemei cursing.

1 King. 2.8.9.

46.

His death.

It the heads that spring from this polluted Monster, are so detestable dangerous, and damnable: (as by the fore-recited places of Scripture is declared:) it is requisite (that the noysome and infectious poison to mankind) which doth proccede from the nature and condition of this Monster should plainly be made manifest, and described to the world: And therefore to define it, *Drunkennesse* is a vice which stirreth up lust, grieffe, anger, and madnesse, extinguisheth the memory, opinion and understanding, maketh a man the picture of a beast, and twise a childe, because hee can neither stand nor speake. Saint Augustine saith, *Ad sacram Ebrietas est flagitiorum omnium mater culparumque materia, &c.* *Drunkennesse* is the mother of outrages, the matter of faults, the roote of crimes, the fountaine of vice, the intoxicate or of the head, the quelling of the senses, the tempest of the tongue, the storme of the body, the shipwracke of chastitie, losse of time, voluntarie madnesse, an ignominious languor, the filthinesse of manners, the disgrace of life, the corruption of the soule: Were there no more to be spoken against Drunkennes then the words of this Holy Father (if they were duely considered) my thinkes it should bee enough to deterre any Christian man from that vice. *Cyrus* being but a childe and a Hea-then, when he was asked by his Grandfather *Astyages*, why he dranke no Wine at a great Feast, answered,

Drunkenes defined.

Englands Bane.

red, he took it to be poyson, because said he those at the last Feast that dranke it were deprived of their understanding and senses: The Lacedemonians would often shew their children such as were drunke, to the end they should learne to hate that vice. These being but children and Heathens by seeing ill examples loathed the vice, and grew the better. Wee being men and Christians on the contrarie, by seeing ill examples loue the vice, and grow the worse. For before we were acquainted with the lingring wars of the Low-Countries, Drunkennes was held in the highest degree of hatred that might be amongst vs: For if by chance any one had been ouertaken with his cups, and gone reeling in the streets, or lyen sleeping vnder a Table, we would haue spit at him as a Toade, and cald him drunken Swine, and warnd all our friends out of his company: but now it is grown for a custome and the fashion of our age, even in Cities, Townes, Villages, I euen amongst the very Woods and Forrests (as shall be spoken of hereafter) nay it is mounted so high, that men must in a manner blush and be ashamed as much to speake of sobrietie, or to be temperate, (in a thousand companies.) As in that happy time of our ancients, they were ashamed of Ebrietie in others, or to be drunke themselves. Why? He is reputed a Pefant, a slaue and a Bore, that will not take his liquor profoundly: He is a man of no fashion that cannot drinke *super nunculum*, Carouse the Hunters Hoope, quaffe Vpsey-freeze crosse, Bowle in Permoyfaunt, in Pimlico, in Crambo, with Healthes, Gloues, Numpes, Frolicks and a thousand such domineriug inuentions:

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tions, as by the Bell, by the Cards, by the Dye, by the Dozen, by the Yard, and so by measure wee drinke out of measure. Thus wee spend so great a time in carowling, as though we did not drinke to liue, but liued to drinke: and for the further maintenance and vpholding of this most execrable vice, there are in London drinking schooles: so that drunkennesse is professed with vs as a liberall Arte and Science: all Christians haue iust cause to complaine, and to crie out that we haue receiued by the Low Countries the most irreparable damadge that euer fell on the Kingdome of England.

Drunkards now a dayes make meetings and matches of drinking, and incourage one an other thereunto, according to the saying of Esay: *Come I will bring wine, and we will fill our selues with strong drink, and to morrow shall be as this day, and much more abundant.* But you that reioyce thus in your wickednesse and in your abominable Drunkennesse heare and tremble at the reward prouided for you, and mentioned by S. Iohn, *Your part is in the lake which burneth with fire and brimstone which is the second death.* ^{27.} *The gates of heauen shall be shut against you. For there shall no vncleane thing, nor none that worketh abomination.* Saint Paul to the Corinthians saith, that *Drunkards shall neuer inherite the Kingdome of Heauen.* And likewise to the Galathians, he saith, that *Drunkards, shall not inherite the Kingdome of God.* These sayings of the Apostles & Euangelists are enough to strike terrour to the soules of any Christian man, and so farre to barre them from Drunkennesse, that rather then they would be in danger to fall into it, they

A lottery vpon
the card newly
inuer ted for
drinking.

Isa. 56. 12.

Reu. 23. 8. 25.

1 Cor. 6. 10.
Gal. 5. 21.

Englands Bane.

Dan.. 12.

1 Thes. 5. 6. 7. 8.

1 Pet. 4. 3.

Tit. 2. 12.

Tit. 3. 8.

Phil. 3. 19.

A Drunkard fit
for nothing.

would drink water as *Daniel* & his fellows did, when they refused the Wine of the Kings Table. But your common Drunkards are no Christians: For a true Christian is the childe of light, and walketh in the light, and is sober, but the Drunkard is the child of darknesse, and the workes which he doth are the workes of darknesse: And Saint *Peter* saith, *It is sufficient for vs that we haue spent the time past of our life after the lust of the Gentiles, walking in wantonnesse, Lusts, Drunkennesse, Gluttonie, Drinkings, &c.* Saint *Paul* to *Titus* saith, *that the grace of God that bringeth saluation to all men, hath appeared, and teacheth vs that we should deny vngodlinesse and worldly lusts, and that we should liue soberly, and righteously, and godly in this world.* And in the third Chapter, *It is a true saying, that they which beleeue in God must be carefull to shew forth good workes.* Which makes plaine that Drunkards are no Christians, and therefore not of God, for the Drunkard maketh his belly his God, because he more diligently serues it, more better loues it, and more carefully pleaseth it, then God himselte: And to speake truely of him, a Drunkard is vnprofitable for any honest seruice, and can make neither good Magistrate, nor good Subiect: seeing he can not rule others, that cannot rule himselte. Therefore rightly said Saint *Augustine*; *Ebrius cum obseruet obsoibetur à vino, abominatur à Deo despicitur ab Angellis, decidetur ab hominibus destituetur à virtutibus confunditur à Daemonib⁹ conculcatur ab hominibus.* When the Drunkard deuoureth wine, hee is deuoured of wine, hee is abominable to God, despised of the Angels, scorned of men, abandoned of vertue, confounded by the
Diuels.

Englands Bane.

Diuels, and trampled under mens fette. If the inconuenience that followeth drunkennesse be so great; let vs search out the benefits and pleasures that cometh thereby: and see whether they will counteruaile the precedent mischiefes. And first I will begin with the words of him that shewed the great force of drinke to *Darius*, *It turneth euery thought into ioy and gladnes, so that one remembreth no manner of sorrow nor debt.* This is a most speciall matter, that many men doe pretend to bee the cause of their drinking, because they would comfort themselues in their sorrowes, either for that they are in debt, or their wiues, parents, or friends crosse them. I must confesse drinke makes a man merry for the time, and quite forget his debt. For being drunke he thinketh himselfe as rich as *Cræsus*, and as good as *Alexander*. But this ioy is deceiueable, false and fleeting; it is like a dream, a shadow, for let him drink what he can, if it were a Hogs head, it payes not of his debt a halfe-penny, and when he comes to himselfe he findes his body is sicke, his time is lost, his money spent, his credits crackt, he hath abused his God, wronged his wife, griued his friends, and shamed himselfe: here is an inch of pleasure bought with an ell of paine, in like manner if thy parents or friends crosse thee, and thou range from house to house, from Ale to Beere, from Beere to Wine, and so fill thy skin and head with liquor, to expell thy griefe, it will be no otherwise with thee, then it was with King *Saul*, who while *Dauid* played with his Harpe was neuer vexed with the wicked spirit, but when he ceased his play, the Diuell tormented him a fiesh. So

The pleasures
that proceed of
drinke.

1 Esdras. 3. 20.

1 Sam. 16. 23.
& 18: Chap. 10.

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while the sence is lost and memory decayed, thy discontents are cleane forgot, but when thy drink hath played his part and force thereof is quite expelled: thy soules insnared, thy mindes perplexed, thy grietes and discontents (as bad) or worse then ere they were. I may fitly compare these ranging drunkards to *Virgils Hart*:

*Quam procul incantam nemora inter cressia fixit
Pastor agens telis,
— Illa fuga Siluas saltusque peragrat disteos
— haret lateri lethalis arundo.*

Who ranging through the chace, some hunter shooting far by chance,
All vnawares hath smit, and in her side hath left his launce,
She fast to wildernesse and woods doth draw and there complaines,
But vnderneath her ribs the deadly dart remaines.

Wherefore he doth most vnwisely that hath any cause of grieffe or discontent, and thinketh to put it away by drinking, or going to their merry companies, or that good fellow: for let him flye whether he will, he carries his discontent in his heart; Take Saint *Pauls* aduice, the second to the *Corinthians*, indure it with patience, *For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glory.*

2 Cor. 1. 34,
64. 17.

If thou art troubled with a scoulding wife, whose tongue I must needs say stingeth like a scorpion (and hee that can abide a curst wife needes not to feare what company he liueth in) the bitter tempest of whose tongue I must confesse as forcibly driues a man out of his doores into euill company, as a violent storm doth birds forth of the field into bushes: enter into the Etemologie of her name, she is called: in Latine *Atulier quasi mugire vix*: In English a wo-

man,

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man, quasi woe unto man, She is as Salomon saith, The Eccl. 9.9, portien of thy sorrow which God hath allotted thee thy tormentor upon earth to bring thy soule to heauen. For which malady: this is the best medicine:

Vsibus edocto si quicquam credis amico.

The remedy
for a scolds.

Eyther to stop thine eares and not here her: or else to be silent, laugh at her, and not regard her: and not to seeke reuenge like the base sonne of a noble man in Rome: who being taken in a robberie, and brought before a Iudge to bee arraigned, hee asked him whose sonne he was: hee answered hee would not tell him, but said hee was the sonne of him that if he were hanged would surely be reuenged for his death, and so was contented to be hanged, that he might afterwards bee reuenged of the Iudge; and no otherwise doth hee that leaues his home, runnes besseeling to an Ale-house, damnes his soule, hurts his body, spends his time, waists his goods, grieues his friends, beggers himselfe, vndoeth his children, and all to be reuenged of a woman: (for her tongue in which there is no gouernment) wherefore that is to be borne with patience, which cannot be redressed with carefulnesse. Others protest the delight they take in this vice is not for the drinke, but by reason of the company. To which I answer, that is a bad fellowship which brings vs into a league with vice, and makes vs to set vertue at vtter defiance, that is a wicked knot of friendship, which tyes vs to our damnation, and mad dotage, that rather then wee will part with wicked companions, we will in foolish kindnes, accompany them into hell. If therforee our companions

Mad men that
goe to be
drunke for
woemens
wordes.

Company the
great cause of
drunkennes.

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Exod. 23. 2.

Eph. 5. 7. 11.

2 Cor. 5. 11.

Pro. 23.

nions delight in sinne, let not vs delight in them, but flye their societie, as being the Diuels aduocates to solícite vs into wickednesse, and let vs take heede whilest we labor to maintaine friendship with men, we doe not proclaime cōnítie against God. It is said in *Exodus*, *Thou shalt not follow a multitude to doe euill*. And *Paul* to the *Ephesians* bids vs to haue no fellowship nor company with these instruments of *Sathan*, but rather reprove them. And to the *Corinthians*: Company not with a Drunkard, not so much as to eate with him, much lesse to drinke. *Salomon* saith, *Bee not of the number of them which are bibbers of wine, for the drinker and the feaster shall become poore, &c.* The Poet rightly said:

Commencia turpia sanētos.

Corrumpunt mores, multi hoc periere veneno labimur in vitium & facile ad peiora mouemur: Euill company doth corrupt good manners, and many haue perished by this mischiese, wee quickly slide into vice, and are easily perswaded to become worse and worse.

A drunkard either cannot or will not doe any man good.

The greatest benefit thou shalt receiue by these swaggering and deboyft companions, is faire words, but faint deeds, for the most part what they promise when they are drunke, they forget when they are sober: or else in their vaine-glorious humour, they promise higher matters then their low estate (consumed with prodigalitie) can performe, for

*Prodigalitas est vas magnum sine fundo ingens arca,
Sine sera omnia profundit, reponit nihil.*

Prodigalitie is a huge vessel without a botome, a great chest without a locke, it drawes forth all things, it layes up nothing. Your pot friendship, is no friendship: For

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as long as thou hast good clothes on thy backe, and money in thy purse, thou shalt haue friends plenty, and good fellowes focke about thee: to giue thee drinke, when thou hast too much before, and truely I thinke herevpon comes the name of goodfellow, *quasi* goadfellow, because hee forceth and goads his fellowes forward to be drunke with his perswasive termes, as I dranke to you, I pray pledge me, you dishonour me, you disgrace mee, and with such like words, doth vrge his consorts forward to be drunke, as oxen being prickt with goads, are compeld and forced to draw the Waine. But to returne to their friendship, if thou art in want & misery, these companions will not know thee, and if by chance thou come in house where as they are, to shun thy company they strait call, Chamberlaine giues a priuate roome? And he that before would spend a crowne vpon thee to make thee drunke, will not now in thy penury lend thee fixe pence to make thee eate, although for lacke of foode thou staruest in the street. But I will counsell you with *Nash*. All you that will not haue your braines twice sodden, your flesh rotten with the Dropsie, that loue not to goe in greasie dublets, stockings out at heeles, and weare Alehouse daggers at your backes, leaue this company keeping this slabbering brauerie, that will make you haue stinking breathes, and your faces blowed like bladders, deckt with pimples, your bodies smell like Brewers aprons. It will bring you in your old age to bee companions with none but *Porters*, *Oastlers*, and *Carmen*, to talke out of a Cage rayling as Drunkards are wont, a hundred boyes wondring about
E them:

The fruits of
drunkenesse.

them: It is a most bewitching sinne, and being once entred into, hard to forgoe. Saint *Austen* compares it to the pit of hell, *into which when one is once falling the e is no redemption.* Therefore you that are free from it reioyce and desire God so to keep you: and you that are entring into it forgoe it in time, as S. *James* saith, *Resist the Diuell and hee will flie from you, draw neere to God, and he will draw neere to you.* Take heede lest you take a habite in it, and so it grow to a custome, and then like the grand Drunkards of this age (of whom I know too many) you account it no sinne: For, *consuetudo peccandi tollit sensum peccati, the custome of sinning taketh away the feeling of sinne.* But with these Drunkards I haue not to doe, for no admonishment, but banishment will make them leaue it: For I feare the Lord hath done by them, as by *Jeremiah*, he threatneth the Babylonians, *he hath giuen th m ouer to a perpetuall drunkennes.*

Others excuse themselues, and thinke they are free from this vice, because (through the strength of their braines and bodies) they can carry more then others: and boast although they dranke as much as any in the company, and that their con-
 forts were drunke. Yet they were fresh enough: it is a small conquest they haue got, when in excessive drinking they haue overcome all their compani-
 ons: seeing in conquering they are overcome, and are shamefully foyled and ouerthrowne by Sathan, their chiefe enemy, whilest they triumph in a drunken victory ouer their friends: these men for want of vertue in them bragge of their vice: but *Habakuk*

Haba. 2. 15. 16. saith, *woe vnto him that giueh his neighbour drinke,*
thou

Iam. 4. 7. 8.

Iere. 51. 39.

Englands Bane.

thou ioynest thine heate, and makeſt him drunk: n that thou maiſt ſee his priuities: The Lords right hand ſhall be turn:d vnto thee, and ſhameful ſpuing ſhall be for thy glory. And Iſaiah ſaith, The crowne and the pride of the Drunkard ſhall be troden vnder feete. And in the fiſt chapter hee pronounceth a woe vnto them which riſe vp early to follow Drunkennes, and to them that continue vntill night, &c. The Philoſopher ſaith: *Nulla capitalior peſtis hominibus à natura data eſt quam E-brietas, nam, ex hac fonte prodit quicquid eſt in hominum vite ſclerum & calamitatum.*

Nature neuer ſent amongſt men a more deadlier plague then Drunkennes, for it is the well-ſpring from whence floweth all manner of miſchiefe, and calamitie that happens to men. Wine hath as much force as fire, for as ſoone as it hath ouertaken any it diſpatcheth him: For it diſcloſeth the ſecrets of the ſoule, and troubleth the whole minde. A drunken gouernour and ruler of any thing whatſoeuer, bringeth all to ruine and ouerthrow, whether it be a Ship, or a Wagon, or Armie, or any other thing committed to his charge: The conſideration whereof made the Philoſopher ſay, when the Wine is in a man, hee is as a running Coach without a Coachman. Therefore they that delight (not onely to ſee) but alſo to force their neighbors to ſinne in this vice by vrging them to drinke more then they would onely to pledge them, doe no otherwiſe then if they made it their glory and paſtime, to ſee God diſhonoured, his name blaſphemed, his creatures abuſed, and their friends and companions damned. To reioyce to ſee a man drunk, is no otherwiſe then to be glad to ſee a

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man runne vpon his sword point. But if we perseuer in our dissolutenesse, and superfluous drinkings, as if we were Christians in name and sect onely, but Epicures in life, we are to feare that in the end, need and necessitie will force vs to forsake it. And as it fell out to King *Darius*, who after hee had liued a long time in all aboundance of delights, and neuer knew what hunger and thirst meant: as he fled from the battell gotten by *Alexander*, was very thirstie: and after he had dranke puddle water, proceeding from a Riner taynted with dead bodies, hee burst forth into these speeches, *that in all his life he neuer dranke better drinke*. So likewise after we haue beene tamed with miseries and calamities, we must confesse but too late, and peraduenture, (O dangerous downfall) without hope of recouerie, that our estate is better (albeit most miserable) then our offences haue deserued, euen when God for our Drunkenesse and dissolutions, shall withdraw his blessings, not onely from our Cattels, Grounds, and possessions, but also wholly from our selues. And then wee consider the words of the Prophet *Ioel*: who saith, *Awake ye Drunkards and weepe and howle, all ye drinkers of wine, because of the new wine for it shall be pulled from your mouth*. But these continuall Drunkards are fitly to be compared to a beast, that *Olaus magn^o*, maketh report of liuing in *Suetia*, called a *Ierffe*, whose propertie is when he hath killed his prey, or found some carkasse, hee neuer leaueth feeding vntill hee hath filled his belly, that they can eate no more, then he goeth betweene two narrow trees, and so straineth out backward that which hee hath eaten, and

Ioel. I. 5.

A beast called
a Ierffe.

and then being made empty cateth again, & so spendeth his whole life, like our Drunkards of London, who when with their excessive beeling, they haue filled their skins, & are full gorged by vomiting they empty, & then they drinke againe: & to whet on their appetite the better, they haue their rashers on the coles, Red Herring, Anchouis, and all sorts of salt meats: to this end they vse Tobacco, that by Drunkenness, they may expel drunkenness, and being glutted with wine, they drink smoke, that by this variety it may not grow tedious, vntil they haue filled their guts, & forced to spue it vp again, and after spewing they drinke a fresh, and as the Ierffe spends his his whole time in eating and emptying himselfe, so doe these in drinking, and casting it forth againe. For from their drinking they haue no Intervallis (except their sleepe) and in that as (M. Adams saith) *Adams in the gallants but then* they inuert the order God hath disposed to the times preposterously, making the night day, and the day night: at midnight they reuell, at noone they sleepe: although the day was created for labour, the night for repose, the Sunne is scarce beholding to their eyes to looke vpon him, the Moone and Starres haue onely their attendance: the workes and the howe of darknesse meete; they will bee contrary to all men, and all things except themselves: for if they begin any worke with the day, they dispose it on this fashion. First they visit the Tauerne, then the Ordinarie, then the Theater, and end in the Stewes. From Wine to Ryot, from that to Playes, from them to Harlots. from thence to the Diuell. For as Saint Peter saith: *If the righteous scarcely be saved, where shall* 1 Pet. 4. 18.

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Suetonius.

Vitellius. Regnat
but eight-
monthes.

T. Anto. P. was
the 16. Emper.
of Rome 23.
yeeres.

Alex. 26. Empe.
Rom. 13. yeeres

the vngodly and sinner appeare. These men are imitators of *Tiberius* and *Vitellius*, most beastly and luxurious, Emperours of Rome: who were drunke and rioted all night, and sleepe and rested all day. The first, for his beattly concitions of *Tiberius*, was called *bi-berius*, of *Claudius caldus*, of *Nero*, *Mero*: in his drunkenesse he caused Rome to be fired, yet before he died (as a iust plague vnto him) he was forced to drink puddle water. and commended the same for an admirable drinke: and for feare of the Citizens punishment, was forced to stab himselfe: the other was drawne through the streets with a halter about his necke, and shamefully put to death: a right reward and good example for drunken Magistrates, and gouernours. But I could wish that ryotous persons, would note and take example by the gouernment of *Antonius Pius*, in whose time (when hee perceiued) the people of Rome giuen to drinke without measure, he made a law that none should sell Wine, but the Apothecaries in their shops, and onely for the sicke and diseased. Or behold the gouernment of *Alexander Seuerus*, who quite purged Rome from all the filthy vices, and towle enormities, bred in the time of his predecessor, *Helyogabalus*, and reduced it to the ancient and ciuill gouernment, that *Ciceo* writeth of in his Booke of lawes, wherein he affirmeth, that no Roman durst goe in the streetes. If that he bare not a shew in his hand, whereon hee did liue. In consideration thereof, the *Consull* did beare a Battle Axe before him, the *Prators* a Hat in the maner of a Coyfe: the *Tribunes* a Mace: the *Cutlers* a Sword, the *Taylors* a payre of Sheares: the *Smithes* a Hammer:

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Hammer : the Orators a Booke : not permitting that those that were Masters of Sciences, should bee schollars of vices : (in such sort that *Marcus Aurelius* in making mention of the ancient diligence of the *Romans*, writeth that they did also employ with such a zeale their labours and travels, that in Rome could not be found an idle person, to carry a letter two or three dayes iourney. But if this law of the *Romans* were in force with vs, how many thousands (if they made shew of the trade and arte they professed) would be forced to goe vp and down with quart pots in their hands : our Nation is so polluted with this vice of Drunkenesse, that the great drinkings of forraine Countries compared to ours, are but sippings. We haue them that drinke more in a yeere, then *Maximillion* the Emperour : And others that drink more at a draught, then any Hackney horse. The historie that *Paulus Diacrus* reporteth (of the drinking of foure Lumbarde, although a thing to all the hearers in former ages reputed monstrous, yet compared to the drinkings of our times, it is scarce maruellous :) He saith, *there were foure old men that made a banquet, in the which they dranke the yeeres of one another, after the manner as followeth: They ordained to drinke two to two, and counted their age of yeeres that each of them had, and he that dranke to his companion should drinke so many times, as he had liued yeeres :* and the yongest of these foure was eight and fifty yeeres old : the second threescore and three : the third fourescore and feuen : the fourth fourescore and twelue : so that he that dranke least dranke eight and fifty tasters of Wine : Although these drinkings were strange, mon-

Maximillion

the Emp. is sayd to deuour forty pound of flesh, & drink a hoghead of wine in one day.

A towne within
two miles of
Abington in
Barkhamstead,

monstrous & vnnaturall, and the draughts many in number, yet they were not great in quantity: nor like the draught that one of *Sleuent* made, who is yet living, he dranke a peck at a draught: one also a *Dier* of *Barkhamstead* in *Hartfordshire* did the like. I haue seene a company amongst the very Woods and Forests, drinking for a muggle, in such excessiue maner, that in my opinion it farre excelled the drinking of the Lumbards. For sixe haue determined to trie their strengths who could drinke most glasses for the muggle. The first drinke a glasse of a pint, the second two, the next three, and so euery one multiplyeth till the last taketh sixe. Then the first be- ginneth againe and taketh seuen, and in this manner they drinke thrice a peece round, euery man taking a glasse more then his fellow, so that hee that dranke least: which was, the first dranke one. and twentie pints, and the sixt man thirty sixe: which al- though the number of draughts were lesse then the Lumbards, yet the quantitie of drinke was farre more. But if they hap to go a fourth about (as these Forresters are like enough to bee soone ready em- barqued in this bold aduenture for hel) Then they farre excede the drinkings of the Lumbards, in quantitie and qualitic, and for the same worthy to be canonized, fit Saints for the Diuell. And to speak a truth concerning the manner of liuing of these Forresters (as well the inhabitants of the new For- rest, as the Forrest of Windsor) there is no place in England giuen to more frequent Ebrious meetings, and continuall drinkings, then they are: And al- though one may trauele a whole day abroad in these
soli-

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Solitarie places, and not finde a man to guide him in his way. Yet if one returne to their scattering Villages, and loane houses, you shall scarce goe a furlong, but he shall finde great plenty of tempters, and store of directers, to bring a man out of his wit: For there is not a Hamlet amongst them, but is furnished with three or foure Alehouses at the least: Nay scarce a lone Cottage, but is a typling house, and these continually haunted with true Ale-Knights, that cry out, they had rather drinke forth their eyes, then the wormes should eate them out, according to the Poet:

Valebetis inquit ocelli

Namque satis vidi non satis usque bibi :

M. *Camden* in his *Britannia* reciteth, that it is written in the Blacke booke of th'Exchequer, that a Forrest is a safe harbour and abiding place of Deere or Beasts, not of any sort whatsoever: but of wilde and such as delight in Woods, (and herevpon a Forrest hath the name (as one would say *Feresta*, that is a Station of wilde Beasts: and likewise I thinke the inhabitants of these places, learne their sauage manners, and brutish behaviour, because they conuerse chiefly with Beasts: For they haue no Magistrates, nor they will hire no Ministers, for they goe ten times to an Ale-house, before they goe once to a Church: Well they may bee likened to *Dionysius* the yonger, who was sometimes more then nine dayes drunke together, but in the end he lost his estate, and it is to be feared (vnlesse they repent and amend, their hap will bee as hard for
E
heauen.

Englands Bané.

heauen, as his was on earth: And then too late they may remember these old verses:

*Damna fleo Rerum, sed plus fleo Damna dierum,
Quisquis potest rebus succurere nemo diebus,
For losse of wealth partly I grieue;
But for losse of time I grieue much more,
For many may my wants relieue,
But time being lost none can restore.*

I remember Montague in his *Essayes* makes it a question disputable, whether the estate of him that is going to the Gallows to be hanged, or hee that is a common Drunkard is more miserable, yeelding his censure: that hee which is going to dye on the Gallows, of the two is the happier (by so much as hee that is entring into a surfet, is in worse estate then he that hath taken Physicke, a purgation for the same,

Miserius nihil est misero, se non miserante. There is nothing more wretched, then in a wretched man that Reakes not his owne misery: and such is the state of the Drunkard, that he both perceiues this vice, and disalloweth it in others, but neither seeth nor hates it in himselfe, like she in Ouid:

Ouid Metam.

*Video meliora proboque deteriora sequor:
I see the good, and giue allowance to it,
The euill is my choyce, I loue and doe it.*

For a Drunkard although hee cannot speake a plaine word, will neuer yeeld himselfe to be drunke, and after their rule a man is not accounted drunke, although hee cannot speake, goe, nor stand, nor is able to craule forth of the high way, so as hee can hold vp his finger, if he see a Cart comming vpon him. After this Rule it is a thing questionable whether

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ther of their consorts, named *John Lawrence* being at Windsor, and drunke so hard, that hauing a Cart and three Horses, he was not able to stand to driue them out of towne, but some of his company helpt him vp into the Cart, thinking the horse would bring him home. (But so it chanced he fell a sleepe in the Cart) and the Horse going in the midst of the Forrest, and there stayed feeding, came a good fellow by, and stole away two of the Horse: The Filhorse making after his fellowes, drew the man in the Cart so farre that it was out of his knowledge where he was: and either by the braying of the horse, or some Iut of the Cart, hee by chance awaked before hee was come to himselfe: (which being) and he seeing but one Horse in the Cart, cried out, Lord, where am I? Or who am I? If I am *John Lawrence*, then haue I lost a Cart and three Horses: But if I am not *John Lawrence*, then haue I found a Cart and one Horse. Nor by their rule a Marchant of Bristow (which shall be namelesse) comming to a house of a Gentlemans of good hospitalitie, within two miles of Hungerford, and two of his friends with him, where they all dranke most free of this Gentlemans Beere, because they found him liberall of his loue, in so much as when they came in the midst of a great water leading into Hungerford towne, this Marchant eyes dazeled: and hee asked his friends why they did not alight vp that great Hill: they answered it was water, but that could not perswade him, but in the midst of the water he alighted, swearing he would not ride vp so great a Hill, and so waded through the rest of the water,

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being halfe a furlong of length, & of a great depth, yet by their rule hee was not drunke. Nor hee that cralled vnder all the signes from Holborne Bridge to Saint *Giles*, because in a Moone-shine night his eyes being glazed (with the mist of Mallego Sacke) and seeing the shaddow of the Signes vpon the ground. Iwore they were arrant knaues for setting the Signes so low, that a man could not goe vp-right vnder them. But letting carowfers alone with their owne definition, because a *Drunkard* cannot be expressed without some diuision wee will (before wee enter therevnto set downe a learned mans description, who saith, *A Drunkard is the annoyance of modestie, the trouble of ciuilitie, the spoile of wealth, the destruction of Reason, he is onely the Brewars agent, the Alehouse benefactor, the Beggars companion. the Constables trouble, hee is his wiues woe, his Childrens sorrow, his Neighbours scoffe, his owne shame, in some: hee is a tub of swill, a spirit of sleepe, a picture of a Beast, a Monster of a man.* But now concerning the diuision, there are of *Drunkards* nine sorts. The first is Lyon drunke, which breakes glasse windowes, cals his Hostesse Whoore, strikes, fights or quarrels, with either Brother, Friend or Father. The second is Ape-drunke, who dances, capers, and leapes about the house, sings and reioyces, and is wholly rauisht into iests, mirth and melodie. The third is sheepe drunke, who is very kinde and liberall, and sayes, by God captaine I loue you? Goe thy wayes, thou thinkest not so often of mee, as I doe of thee, and in this sheepish humour

The description
of a drunkard.

The nyne sorts
of drunkards.

1

2

3

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mour giues away his Horſe, his Sword, the
clothes off his backe. The fourth is Sow drunke,
vvhho vomits, ſpewes, and wallowes in the mire,
like a Swine, and ſeeing the Moone ſhine, ſayes,
put out the Candle lets goe to bed, lay a little
more on the ſeete and all is well. The fiſt is
Foxe drunke, who being of a dull ſpirit: vwill
make no bargaine till hee hath ſharpened his wit
with the eſſence of good liquor, and is then ſo
craftie and politique, that hee deceiues any man
that ſhall deale with him: of this nature are ma-
ny of the Dutch-men, that when they drinke
moſt, they bargaine beſt. The ſixt is Maudlin
drunke, who weepes, cryes, and whines, to ſee
the goole goe barefoote. The ſeuenth is Goate
drunke, who is in his drinke ſo lecherous, that
hee makes no difference of either time, or place,
age or youth, but cryes out a Whoore, a Whoore,
ten pound for a Whoore. The eight is Mar-
tin drunke, which will bee drunke betimes in the
morning, or alwayes the firſt in the company, yet
will he neuer ceaſe drinking, till he hath made him-
ſelfe freſh againe. The ninth and laſt is Bat drunke,
which are a ſort of *Drunkards* that will not openly
be ſeen in ſuch actions, but as the reremowſe or Bat,
delights in ſecret places and flies by night: ſo they
will drinke priuately, and chiefly in the night: of
this ſort may be ſome of your damask coated Citi-
zen, that ſit in their ſhops both forenoone & after-
noone, & looke more ſlowerly on their poore neigh-
bours, then if they had drunke a quart of Vine-
gar at a draught, yet at night ſneake out of their
doores

doores and slip into a Tauerne, where either alone, or with some other that battles their money together, they so plye themselves with peny pots, (which like small shot) goe of powring into their fat paunches, that at length they haue not an eye to see with all, nor a good legge to stand on, and on this sort are many hypocritical professors which abuse sacred Religion, carrying in the day times Bibles vnder their armes, *but in the night they slip into Alehouse or Tauerne.*

And therefore to draw toward a conclusion, I account that party to bee within the predicament of Drunkenesse, that in any sort through drinking doth at all enter into any of these precedent passions, beyond his naturall inclination: and for the more surer remedy of this dangerous and detestable sinne, the best course is to auoide that which was the first, and is the chiefeft occasion thereof: (*v. z.*) pledging and drinking one to another: which thing first arose in this Kingdome, vpon a good reason, becaule men were so brutish, that at Feasts and meetings when one was drinking his enemy would take an occasion to stab him. Wherevpon generall meetings were auoided: vnlesse they had in their company some sure Friend to bee his pledge while he was drinking, that none should hurt him: Which thing (God be thanked) needeth not to be feared by vs, in regard we haue the lawes of God to guide the vertuous, and the lawes of the Land to rule the wicked, and this thing of vrging one another was most carefully preuented by *Ashueroshe* at his great Feast made to an hundred and seuen

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uen and twentie Prouinces : wishing that none should force other, but that they should drinke in order: May not we that are Christians be ashamed to thinke that Heathens should haue more care to preuent this great and capitall sin, then our selues, considering there is no sinne so vnnaturall to our bodies, so pestiferous to our soules, more wasting to our estates: Wherefore (gentle Reader) God grant thee grace to auoide it, by my slender instruction: and mee power to giue example by my life and conuersation, and then hast thou sufficient recompence for thy reading, and my selfe full satisfaction for my writing.

FINIS.

Errata.

IN the Epistle Dedicat. reade for craue the patronage, *your patronage*, Ibid. for the Wine and Beere, *your Wine and Beere*: Ibid. for it better, *had it beene better*, for enioy it, *haue enjoyed it*. In the Epist. to the Reader, for which thing grant, *God grant*. pag. B. 2. l. 22. for the body, read, *your body*: Ibid. for potes, *pates*: ib: for parat *parant*, lb. for foemina vina, r. *foemina vina virum*, ib. for callum, *castum* for Sodama, *Sodoma* B. 3. l. 32. for now aymes, *presently aymes*, C. 1. l. 20. for requireth, *requiteth*, ib. l. 4. and examples *of examples*, ibid. l. 17. Opoplexes, *Apoplexes*. 26. l. for Master King, *the King* c. 4. l. 9. for it loued he, *loued*, ib l. 17. for meluendus, *metuendus*. D. lin, 28. ad sacram, r. *Ebrietas &c.* for slabbering, *slauering*, E, 4 l. 3. for Steuenton *Stenenton*.